

THE
REMONSTRANCE

OF THE

Nobility, Barrons, Burgesſes, Miniſters and Commons;
Within the Kingdome of

SCOTLAND.

Vindicating them and their proceedings from the crimes, where
with they are charged by the late proclamation in

ENGLAND.

FEB. 27. 1639.

16
The beginning of our
civil war. in Scotland
trade has & you
will find it.



EDINBURGH

Imprinted by James Bryſſon Anno
Domini 1639.

THE MONASTERY

OF THE

MONASTERY OF THE HOLY TRINITY
IN THE CITY OF MOSCOW

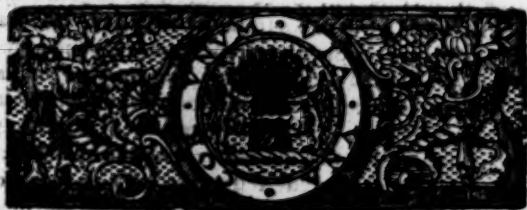
SCOTTISH

THE MONASTERY OF THE HOLY TRINITY
IN THE CITY OF MOSCOW

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Though the deptes of the Counsell of GOD, and the secrets of the wayes of the most high cannot bee sounded nor found out by us, still they be discovered and vnsecreted by himselfe, yet so farre as we can conceiue and consider of the course of diuine providence in our present affaires, we begin to thinke, that the LORD is about some great worke on the earth. For the cup which hath been propined to other reformed Kirks is at this time presented unto us: Wee haue vsed all meanes by our earnest intercessions, by our true remonstrances and humble supplication to informe his Majesty, and to deprecate his wrath; but finde both his eares possessed by the false and spitefull misinformations of the late pretended Prelates, and of such as hope to catch some great things in our troubled waters; whereby his Majesties wrath waxed hotter every day: as is too sensible to his Majesties humble and loyall subjects, who were expecting a gracious answer to our last supplication, and may be apparent to all men, by the late Proclamation and declaration in *England Feb. 27.* ordained to be read in every Kirk with in that Kingdome.

We are indeed confident and comforted in this, that the gates of hell shall not preuaile against the caule maintained by us, and that in the end glory shall be to GOD in the highest by the testimony which shall be given to the Kingdome of his Sonne IESUS CHRIST now in question, that peace shall be on earth, and good-will and loving kindnesse shall be to the people of God. But in the mean time it cannot but wound our hearts and grieve us sore, that we are brought to this extremity, that wee must either perish under the burden of soe many foule aspersions, or be constrained to appeare in terms of contradiction against such pieces and Proclamations as the mallice of our aduersaries, prevailing with his Majesty, doth lybell and send out continually against us.

Although the forsaide Proclamation & declaration chargeth us with nothing materiall, which we have not from the sincerity of our hearts and the manifest truth, and reasons of our proceedings abundantly answered before, in our printed Protestations, informations, and answers vnto the Declaration made by his Majesties Commissioner, and vnto the Bishops their Declination, yet lest by our silence the cause of GOD and our innocency in defending thereof, receive the smallest prejudice in the mindes of the well affected, and that we may yet more convince the consciences; if not close the mouches, of our teile condemned enemies, we shall not weary to make a summarie repetition and true application of what hath been formerly written at large.

The title beareth 1. that the Proclamation is intended *To informe the loving subjects of England*; Which is the desire of our hearts, and for which we haue laboured, being confident that all his Majesties loving Subjects of *England*, after true and full information, will allow of our actions, as proceeding from the loue of CHRIST, and of our King and countrey, which to us are inseparably jyned, and wherein we are soemulous, that wee are heartily grieved, and thinke our selves heauily wronged, that in Loue and loyaltie, we should be second, or inferiour, to any subjects in the Christian world. But what truth of information may be expected from the Prelates, with their pages and parasites, who can hope so of rising againe, but from our certaine ruine, all the iudicious subjects of *England* may easily discern.

2. The title beareth that *by our seditious practises we are seeking to overthrow his Majesties regall power vnder the false pretences of Religion*: None of all our actions is more challenged with sedition, then our necessary Confession of Faith and nationall Covenant, wherein we are so farre from overturning regall authority, that we declare before God and men that wee had no intention or desire to attempt any thing that might turne to the diminution of the Kings greatnesse and authority. We could not so much as imagine, that the refusing of the Service-Booke, and the rejecting of Episcopall Government, which two over-turn the frame of Gods worship & discipline of the Kirk, as they were here established, should ever haue been interpreted to be the overthrowing of regall power. The pillars of true regall power are religion and rightconnesse; which by our Oath we haue endeavored to establish, and are confident if we can haue them in peace, shall be seen by all the world to be strong supporters of his majesties throne. Our practises are called *seditious*, our cariages

riages tumultuous, our returns froward & perverse, our intentions traitorous, our informations and declarations infamous lybels, our protestations mutinous, our Covenant *A band* or rather a conspiracie against the Lords annoynted, pretended to be wth God, that wee may with the better maintenance to do the worke of the D yell, such are treasons & Rebellions, our preparations for defence hostile, as if the King, were our sworne enemy, our aimes to be to bee the invasion of the good sub^jcts of England; so make whole our broken fortunes, our actions increasing and daring insolencies, our present case a brain-sick distemper, our selves euill and traitorously affected persons, factions and turbulent spirits &c. To which we answer. 1. It may be that the Lord will lay on our affliction, and that the Lord will requite good for this cursing, 2 Sam. 16, 14. Blessed are ye when men shall revile you and persecute you, and shall say all manner of euill against you for my sake.

2. These railing accusations have proceeded from the vnchristian hearts of our Prelates, who are raging waves of the sea, foaming out their owne shame, and thereby giue publick proof, that by the sentence of excommunication from the Kirk, they are indeed delivered unto Satan, the spirit which now worketh mightily in them. All their revilings against us, shall not draw from us one word, which may reflect vpon the Kings Majesty. They haue learned an arte, like unto that practise of old, cunningly to insert the image of their Hierarchie, into the Kings portraict, that no man can do reverence to the one, but he must adire the other, no man speak, or do, against the one, but hee must speake, and do against the other. But we are not not unacquainted with their craft, and God hath taught us the way to honour the King, and detest treason, sedition and rebellion, without honour done to them, and without the perfidious acknowledging of their abjured tyranny.

3. by two things all men may perceiue that the Prelates would haue their anger to come to a mischiefe: the one is, that they vse extreame bitterness of words. Yet in this they faile of their end; for their words are rather common railings and flyting, then sharp, pointing and proper, more labouring to speake all the euill they can devise against us, then to speake any truth against our persons and cause. The other is that they would ingage his Majesty so farre in their businesse, that no place may be left to a retreat. But in this also we trust they shall be disappointed, &c. that they shall never induce his Majesty, to act any thing which is not revocable. Princes who ought to be common parents, will

not make themselves aparty, for that were to overthrow the boat by an equall weight on the one side, and maketh not only the passengers, but him that sitteth at the helme to perish, which our Prelates haue desperately chosen, rather then to repent, or with *Ionas* to cast themselves into the sea, that they may perish alone: Their maxime is old, *when we are dead and gone, let the earth be burnt with fire.*

In the narratiue we are glad that they iudge of our intention (which are directly knowne to GOD onely) by our proceedings and actions before the world which against their obliques and misconstructions we iustifie. 1. By our long suffering the outrages and insolencies of the prelates; who against the vnyty of hearts authorities of Assemblies, order of Ministry, purity of Doctrine and Worshipp, and whole reformation of Religion in this Kirk (which was the wonderfull worke of GODS greatest mercy to this kingdome, and the glory of our land) for no other end but for satistying their ambition and avarice (which are knowne to be two great in chancers of naturall men , and haue proven cruell Harpies against religion) they did ouerturne all, bringing in for vnyty deuision, for authority of assemblies, their owne usurpation, for order of the Ministerie, episcopal tyranny, and for the purity of worshipp, first humane inventions, and thereafter (being now growne by their rents and Lordly dignities; by their power ouer the Ministers and other leiges, by their places in Parliament, Councell, Session, Exchequer, and high Commission to a plenipotent dominion & greatnesse) they frame a Booke of Canons for ruling the Kirk, & disposing upon religion at their pleasure. & yet all this time the greatest opposition was the zeale of some Preach: giving testimony to the truth, & sealing the same by their suffering & the groaning of the people & their crying to God , that he would come down & deliver them from these more then *Egyptians*: askmasters. 2. By the peacablenes of our proceedings, ever since we begun to appeare in a publick way of opposition: although their insolencie ascended so high as without consent or knowledge of the Kirk, they haue framed a service booke to bee receiued in all the Kirks of the kingdome, as the onely forme of Gods publick worshipp, procured letters of horning against Ministers for that effect, practised themselves , and not only discharged some Readers and Ministers, who refused the booke, but also obtained a charge, that no man under the paine of death should speake against the Bishops, or their ser-

vicebooke : And yet although the booke was brought in without order, and knowne to be a change of the whole forme of Gods worship : The Noblemen, Barrones, BURGESSSES, Ministers and Commons convening although in a very great number, yet in most peaceable manner without any tumult, did only supplicate most submisslye the Lords of his Majesties Councell, and direct their supplications to his Majesty for redeeming their just and important greivances. Thirdly, when their supplications received no other answer, but terrible Proclamations condemning all their meetings and proceedings, and highly allowing the evils which were their greivances : the complaints against the haynous crimes of the Prelates were not heard, and their distresses still pressing them more : The supplicants ensuing into a deeper search of the causes of all their evils : and of the barring of their supplications, found them to be from themselves and their former perfidious dealing against the Covenant of God. And therefore resolved to renew their nationall oath and Covenant, with solemne humiliation and prayers to God for reconciliation and for better successe afterward.

They resolve also to renew their supplication to the Kings Majesty for a generall Assembly and Parliament, as the ordinarie and able meanes to redresse their evils, and essayed all possible waies of presenting it. They answered to the full all exceptions taken against the Covenant, and left nothing undone, which becomed Christian subjects, who honour God and feare the King. Fourthly, after many petitions and long expectation when a generall Assembly was convened by his Majesties speciall indiction, and orderly constitute in all the members thereof, in the presence of his Majesties Commissioner, we were forbidden to proceed and commanded to rise, without any just cause offered by vs. In this extremity of the precipitating of the Kirk and kingdome in a world of confusions upon one side, and of stirring after the interdiction, on the other part, we closed that course which was warrented by Christ, was most agreeable to his Majesties will formerly manifested, and to the publick weale, as is contained in the supplication of the generall assembly directed to his Majestie, whereof no mention is made in the Proclamation: Since that time we have been threatned with armies and hostile invasion from *Englad* against which we have been preparing for our lawfull and necessary defence, far from the least thought of invading or harming our neighbours.

Our

Our waies then haue been, a fier long silence, no other but humble supplications to GOD and the King, necessary Protestations, religious renewing of our nationall Covenant, sitting in a general Assembly conueened by his Majesties indiction, information and preparation for necessary defence against open hostility. The particular evidences of our traitrous intentions are exprest in the Proclamation to be: *First, the multitude of infamous libels stuffed full of calumnies against the Kings authority.* If any peice coming from us had been here disclosed; our answer might haue been particular. And therefore in generall we are bold to affirme, that what hath passed from our hands of that kind, as it hath been meant to cleare our intentions of disloyalty, so it carrieth nothing with it which can merite so foule an aspersiō, all being done in matter and expresseion with the highest respect wee could conceiue to his Majesties sacred person and royal authority, and with the best constructions of his Majesties proceedings. Secondly, *Letters sent to private persons in London and sending some Covenanters to private meetings at London to incite people against the King to pervert them from their duty:* A traitrous intention we confesse, which will never bee so happy as to harbour in a loyall breast. And as we are assured that such missives or messengers were never sent from the Covenanters in common: So must it be, either cunning in the Prelates, to alledge that which we cannot prove to be false, or malice to attribute that unto us, which private persons haue done from their owne motions without our knowledge: That in such a time there should be found libels or licentious discouries false newes running vp and down, & letters carrying the names of such authors as never law them, should seeme very strange. And whether the search of such things with too great diligence, and the suppressing of them by too much severity, or neglect and dispising of them by authority, by the best remedy against them, let Stat. men judge: It is known when water is stopped one way it runneth asunder and breaketh out many waies.

Thirdly, *Our publick contemning all his Majesties iust commands, and our mutinous protesting against them.* It is our delight to obey his Majesties iust commands, and is farre from our hearts to contemne any of his Majesties coōands, although vnjust, orto protest mutinously against them. But to protest in a faire way, and as becometh duerifull subjects, is a course costomeable, legall and ordinarie, and in some cases so necessary for preservation of right, and preventing of evil, that at some time

times it cannot be omitted, and at no time can give just offence.

Fourthly, the fourth evidence beareth three points, which require particular answer. 1. *That no covenant or band of that nature is warran-
table without Civill authority.* This exception hath been so fully answered from warrands of divine and humane authority, both ecclesiasticall and civill from the practise of the godly of old, from the example of our religious progenitors, from the continuall subscription used in this Kirk, and from the nature of the Oath it selfe which is nationall, that we trust all men, who are not strangers to that we have written, are satisfied to the full, except the Prelates and their adherents, who are endlesse in their cavillations, and craftily labour to bring us back againe to the beginning of the controversie, that they may (if it be possible) undoe that hath been done by us. 2. *That we have rejected the Covenant commanded by authority, because commanded by authority.* The reasons not of our rejecting, but of our modest with holding our subscription commanded by authority are at length set downe in our publick Protestation, September 22. and December 18. in our Answer to the declaration made by his Majesties Commissioner, and in the Acts of the late Assembly, which properly owneth the publick iudgment & interpretation of the confession of Faith. In all which it is found that the confession commanded by authority according to the meaning put upon it, is in matters of Religion not only contrary to our subscription in February, but also to the confession as it was meant and professed in the yeare 1580, and therefore could not be subscribed by us, except we would by manifold periury have made our selves transgressours, & have brought upon our selves a farre greater weight of the wrath of God then the first was, which by our subscription wee laboured to avert and prevent. Thirdly, *That our Covenant is a conspiracy against the King pretended to be with God, for doing the workes of the Divill.* This is blasphemous, to which we are sure, neither the Kings Maiesty, nor any fearing God, can be accessary, and which addeth much to our confidence, that the Lord hath ratified in heaven the curse pronounced upon the Prelats, that he will reprove the words which he hath heard uttered by them, and that their workes shall not prosper: And therefore comforting our selves in the Lord our God, who hath been pleased by so many signes and vndenyable evidences, to countenance and confirme our Covenant, we bring against them no rayling accusation but

say, *The Lord that hath chosen Ierusalem rebuke them, and save the King.* Lastly, *Our hostile preparation to invade England* : Against which as hath been said and sworn by us in our late informations, as wee trust hath given satisfaction to all good subjects there, although they had been so vncharitable, which we will never beleeeue, as hastily to haue imbraced such reports. Our best actions, and which ought to giue to that kingdome greatest contentment, will never bee wrested to that sence : And although the Prelates in the mood of dispaire to recover their losses, except by our ruine traduce us to be desperate hypocrites, yet the event will beare witnesse, that we haue spoken, as men fearing the great name of our God, with whom we haue renewed our Covenant; and who, when his time commeth, will beaueged, either upon our hypocrisie, or their calumnie. Yet our enemies, seeking the way to make suspition, where no case is, haue given out, *That many and the best amongst us, are men of unquiet spirits, and broken fortunes, &c.* But in this they haue been euill aduised. For suspitions among thoughts are by wisemen compared with bates among birds, which flee not at noone-day. but in the twilight. It is known by all, who are acquainted with this Countrey, that almost the whole Kingdome standeth to the defence of this cause, and that the chiefest of the Nobles, Barrons, and Burgessees, are honoured in their places where they liue for Religion, wisdom, power and wealth answerable to the condition of the Kingdome: that the meaneest of the Commons who haue joynd in this cause, are content of their meane estates, with the enjoying of the Gospel, and no lesse known, that our aduersaries are not for number, any considerable part of the Kingdome, and the chiefest (setting aside some few states-men, and such as draw their breath from court are known Atheist or professed Papists, drowned in debt, denounced his Majesties Rebels, for along time past are under Captiue of their creditors & have already in their imaginations divided amongst them the lands of the supplicants, wch they hope to be possessed in, by the power of Eng^l. But we hope that by this shift they may wel be worse, but they shalbe no better. In the meane time against all these calumnies, the God from heaven hath looked vpon the integrity of hearts, and in his wisdom hath found the way to cleare our innocency. For beside our supplication to the Councell Jan. 13. for this end, and our late information to Eng^l. Feb. 4. we haue the publick testimony of the councell of the kingdome.

domie to make it known. A letter sent to *Engl:* from one *George Sterlin* in *Edinb^{gh}*, with the adville of *John Sterlin*, commissioner *Wigtown* both in neer relation to the late pretended Bish^p of *Galloway* did come to our hands, bearing what the Prelates now say, this was exhibited to the Councell, Feb. 22, and 23. with our complaint, supplication, attestation of the gr^{at} name of God, and our owne consciences, and offer of our subscription, or any other meane of purgation to the contrarie, whereupon the Lords of the Privy councell, sent up our supplication to the Kings Majesty, with their owne, wherein they humbly supplicate, least upon such informations, his Majestie should be more easily moved to thinke upon harder courses, than he had heretofore been pleased to keepe his Majesties ancient and natue Kingdome and subjects, that his Majestie in his accustomed fatherly care of the good, and preservation of this Kingdome, would be pleased to resolve upon some good course, as without force of armes, or shewing of his Princely power, the estate of the Kingdome may be settled, as may be seene at greater length in the letter it selfe. We are challenged here also as usurpers of regall power. First, *Because we haue taken upon us to command the print, and forbidden the printer, whom his Majestie established.* This is the old complaint of the Popish Prelates against our Reformers in the yeare 1559. and verie vntuly by their successors repewed against us: for we haue neither dismissed nor forbidden the Printer, who still hath his liberty, and residence in *Edinburgh*. Nor do the acts of the generall Assembly, which we take to be here meant, containe any thing that can be constructed to bee the usurpation of Regall power, or the smallest diminution of the priviledges royall about printing. It only forbiddeth under Kirk censure to print any piece that concerneth the Kirk, without warrand of the Kirk: A power belonging to the Kirk in all Kingdomes, and ordinarily used in this Kirk not onely in the times of popery, but since reformation; as is manifest by diuerse acts of Assemblies Censuring abuses of printing, and naming some to revile what was to bee put to the presse. Neither must wee think that the nationall Kirk is shorter in her liberties of this sort, then our Universities are, who without restrant use their owne liberty, nor will any man thinke, that Schollers shall haue the liberty to print their expositions yearly, without controlemen, and liberty shall be denyed to the generall Assembly to print their acts and constructions,

Particular professors us: to publish their treatises with adjurations of printers (because they have no farther authority) that they print them not in another edition nor another character: and shall not the Kirk make use of that authority which GOD hath granted her for her owne peace and the good of Religion? Secondly, because *we have concerned the subjects, raised armes, block'd up and beseged his Majesties Castles, &c.* So many of these heavy challenges as haue any thew of truth, are fully and plainly answered in the last Protestation Decem. 18, that as the Prelates needed not to make the objection, soe need we make no new answer.

In our last information intended for England, besides that the true, honest and loyall expressions of our hearts, are taken to be false, false and faining passages: we are particularly challenged of two scandalous and most notorious untruths: First, *that the armies now raised, are in the hands of Papists.* So indeed were we informed, and therefore spake with this caution (*as we are informed*) and why shall not the Captaines and leaders of the armie, be sutable to the prime mouers, the cause, and end of the work, all which smell of Rome and of Popery? The other untruth is, *that some of power in the Kirk of England haue been the cause of taking armes for invasion of this Kingdome and of meddling with our Religion.* This we verifie both by write, and by deposition of prime statemen and Councillers, against some Kirk-men there, Namely against *Cantebury* himselfe, that he did negotiat with Rome, about the frame of our service booke and Canons, that with his own hand he altered, & interlined diuerse passages tending to conformity with Rome: A plot so perilous, that had not the Lord disappointed it. First, Scotland and then England by him, and such as cooperate with him, had become in their Religion, Romish. His reprinted conference with Mr. Fisher, wil not vindicate his reputation. And therefore we earnestly intreat all in England, that affect the truth of religion, and the Kings honour, and all true Patriots that loue the liberty, of the kingdome, to supplicate his Majestie for calling a Parliament there, that this misterie of iniquity which hath been in working this time past, may be discovered, and the prime agents therein, according to their demerits may be tryed & punished, and that this craft and treachery, in joyning both kingdomes in a bloody warr that by weakning both, Rome may be built in the midst of us, & the Pope in the end over all, may be seen & disappointed

that

that GOD may haue his owne glory, the King his honour, and his subjects may bee in safety, from furrayne tyranny over their bodies and soules.

Least the Prelates should passe any point true or false that may serue their turne. This also is laid to our charge, *that the Kings Lawes are in manner oppressed by us, in so much that the Iudges are so awed as they dare hardly proceed according to Law.* The prime Iudges of the Land remember, that by them justice hath been refused vs, according to Law not from their owne disposition, but for feare to offend against mis-fives procured against us: we must also now remember, that having of late required letters of norning and caption, against the excommuni-cate Prelates, conforme to the act of Parliament, whereof they use not to deny the common benefit to the meanest subjects; The Lords of Sel-sions resolved upon a letter to be sent to his Majesty *March. 2;* Wherein they bring his Majestyes pleasure, signified by his Majesties command and otherwise, as the onely cause of refusing these letters, according to the act of Parliament, and withall joyne their most ardent desires and humble wishes for such peace & quietnesse to the kingdome, as it hath enjoyed before. Which evidenceth that not only the lawes, but the judges are for us, and that from connivence of their duty to God, the King and country, and not from feare and awe from us.

To make all that hath been said the more credible, it is alleaged *that some of us refuse both the Oath of Allegiance & Supremacie, and publicly maintaine that we are not obliged to take the same, and that three Scottish-men taken in Wales, are at this day, imprisoned for denying these Oaths.* We can say nothing of these taken in Wales, neither their persons nor their purposes being known to us. It seemeth that the in-quisition is hote there. But for our selves, although there be a difference betwixt the Oath of alleadgence, & supremacy, and we cannot take the Oath of Supremacy as it is extended, and glossed by the flattering Pre-lats, yet we heartily render that to his Majesty is due; & vseth to be gi-ven by reformed & sound divines to the civil Magist knowing that the fifth command, containing the duty of subjects to their princes & rulers, is the first Comm: of the second table, & that our Confession of Faith ac-knowledged his Majesty to bee the Lords vice-gerent on earth: to whom the conservation and purgation of religion, doth belong.

As this is the conception which our enemies haue begotten in his

Majesties minde against us, so may we learne by this declaration, what his Majesties intentions are against the Kirk and kingdome, and what birth may be looked for, if divine providence by chaunging the heart of our King, or by some other way knowne to himselfe, make not a-bortion, or chock in time. For first through the incurable superstition & inveterate malice of the Prelates against the reformed religion, declaration is made, *that, by introducing the service Booke, their was not the least thought of innovation of Religion, but meereley to have a conformity with the worship of God which is observed in both of the other Kingdomes; though evill minded men have wrested some things in it to a sinistrous sence.* Thus the service booke is still no innovation of religion but by our sinistrous sence, is made to seeme so: conformity with the worship of GOD in other Kingdomes, is urged upon us, as if we were, *tabula rasa*, and had not a forme of worship established by the acts of the kirk and lawes of the kingdome: meereley to have conformity is averred, although the manifold lutures and interlynings of the service booke, vsed in both of the other kingdomes resistie the contrarie, by the hands of our owne Prelates and of *Canterbury* himselfe. Hence we must pay for abusing the booke, and the booke it selfe must in their owne time be receiued. Secondly, through the pride and greed of our Prelates, *Episcopall government must be retained as it was established by acts of Parliament, as known to the whole world to be most Christian, it selfe, most peaceable for the Civill estate, most consonant to Monarchicall government, and without which the Parliament will not stand compleat of three estates.* Although the truth is, there be no act of Assembly, nor of Parliament for that office in this kingdome, that it is knowne to reformed Christendome, rather to be an-ichristian in it selfe, most prejudiciall to the peace of the civill estate; and hath in all nations proven the most pernicious enemy to Monarchs, and true Monarchicall government. And that the Parliament hath been, may be, and is in the nature thereof, compleat and perfect without this exreference. Hence Bishops we must have *Inve Divino* to serve the will of the Prince in the worship of GOD, and these are Lordly as ever before. Thirdly, *No covenant must be indured to which the Kings Majesty shal not consent, and our Covenant onely pretended to be with God that we may with the better countenance do the workes of the Devill, such are treasons and rebellions.* Hence our Covenant can be no more endured then treason rebellion, and the Covenanters either renounce GOD, so

solemnly

solemnly attested by them, or punished as rebels and traitors. Fourthly, the question is conceived to be no more about the service Booke and Episcopall government, But whether the Kings Majesty be our King or not: And it is determined that wee have stricken at the very root of Kingly power in his Majesties person, & assumed it to our selves,

Fifthly, it is declared that his Majesty is forced to take up armes to reestablish & set his Kingly authority right here, to make the best of us see, that he will not indure no such Covenant as we have made. Hence resolution is taken and declared, that for establishing the service booke and Episcopall government, for abolishing of our Covenant, and for being avenged on us, as rebels and traitors, his Majesty cometh in a hostile war, with all the power that can be raised in England, by all other means, and by this Proclamation, which is ordained to be read in the time of divine service, in every kirk, within the kingdome, for that effect.

Our part in this cause is to resolve, whether we will, with sin and shame, lie under the pressing weighe of so many foule aspersions, as rarely in the worst times have beene laid upon Christians, receive the service booke, as the only forme of divine worship, which is declared by the assembly to be a Masse of errours, superstition, idolatry and anti-christian tyranny, welcome home againe our Prelates and their adorned government, condemne our informers and glorious worke of reformation, renounce our covenant and be so many times perjured as we we have sworne and subscribed the same, losse all our laboures and paines, bestowed for so large a time in so good a cause, open with our owne hands awide doore, and by our example shew a brode way for the entring of Popery, and of all chaunges in religion hereafter, lay a stumbling block in the kings way to the kingdome of heaven, and hinder the Queenes conversion, giue offence to all the reformed kirks who have beene praying for us, harden the hearts and strengthen the hands of all the enemies of the truth at home and abroad, make our selves an odious spectacle to men and Angels, forget our by-gone slavery and our wishes for redemption, deny our owne experience of the mercie truth and power of G G D, so many times, and so many waies, to our unspeakable comfort, manifested this time by past, losse the prosperity and the Children that shall come after us, who shall mourne in misery for our misdeeds, make the faces of so many roblush and be ashamed

med, because of us, leave nothing but laments, to our friends and jubiles of joy to our enemies, interrupt the march of our LORD of hosts upon the earth, and wrest his displayed banner out of his hands: pull the crown from the head of Christ our judge, our lawgiver and our King, grieve and resist the Holy Ghost, pull down the Golden Candlestick, and put out the light, and bring all the plagues that are written in the book of GOD upon us, so that all nations shall say, wherefore hath the Lord donethis unto this land? What meaneth the heat of this anger? Then men shall say because they have forsaken the Covenant of the Lord, therefore are these evils come upon them.

A word of defection could no sooner come from our mouths but the horror of hell should enter in our souls: Or rather on the contrary use the power which GOD hath put in our hands, nor for invading England doing the smallest harme to any of the people of GOD who trouble not our peace, cursed be the breasts that harbour such intentions, and the hands that execute them, but meereley for our owne defence and safety against armed violence and unjust innouation. And therefore where it is demanded in the Proclamation *what we will defend*, we answer, not our disobedience but our religion, liberties and liues: And where it is asked *against whom we will defend*; Lest our intentions or actions should be mistaken, by such as are vnacquainted with our case, or misconstrued, as contrary to the Doctrine of sound diuines, or to the laudable practises of Christians of old, or of late, we desire that distinction be made, and difference put between the King resident in the Kingdome, and by opening his eares to both parties, rightly informed, and the king farre from us in another kingdome, hearing the one party, and misinformed by our aduersaries: Between the king as king, proceeding royally according to the lawes of the kingdome against rebels, and the king as a man comming downe from his throne (at the foote whereof the humble supplication of his subjects lyeth unanswered) marching furiously against his loyall and well-meaning people. Betweene a king who is a stranger to Religion, and tyed no further, but according to his owne pleasure, to the professours of Religion, living in his dominions, and our king professing with us the same religion, and obliged by his Fathers deed, and his owne Oath, to defend us his owne subjects, our selues, our liues, religion liberties and lawes: Again difference would be put, betweene some private persons taking armes
for

for resistance, Peeres of the land, Parliament men, Barrons, Bir-
 gesses, and the whole body of the Kingdome (except some few either
 Courtiers, State-men, Papists, or Popish affected, and their adhe-
 rents) standing to their owne defence: Between Subjects rising or stand-
 ing out, against law and reason that they may be freed from the yoke
 of their obedience, and a people holding fast their alleagence
 to their Sovereigne, and in all humility supplicating for Religion
 and justice, between a people labouring by armes to introduce novati-
 ons in Religion contrary to the lawes, and a people seeking nothing
 so much as against all innovations, to have the same Religion ratified
 which hath been professed since the reformation, and hath not onely
 been solemnly sworn long since by his Majesty, and by the whole King-
 dom both of old and of late, but also commanded by the Kings Majesty
 to be sworn by his Counsellors, and commanded by his Councell to be
 subscribed by all his people as it was professed at first: Between a people
 pleading for their owne phantasies, and fooleries, or inventions, and
 a people suspending their judgment and practise about things contro-
 verted, till they should be determined by a nationall Assembly, the on-
 ly proper and competent judicatory, and after determination, recei-
 ving and standing for the conclusions of the assemble. Whither in this
 case, and matters so standing, wee shall stand to our defence, we are
 taught by the law of nature, by the word of God in the old and new
 Testament, by the Covenant betwixt the people and God, by the end
 for which Magistrates are ordained by God, by our standing in our or-
 der and line of subordination under God, the great Superiour; when
 our immediate Superiours go out of their line and order, by the testi-
 monies of the best divines and sound policians and Lawyers, even such
 as plead most contra *Monarchomachos*, by the mutuall contract betwixt
 the King and the people at the Coronation, by acts of Parliament, and
 by the example of our owne predecessours.

And now for one Brethren and neighbours, in *England*, whose eares,
 we suppose, have been filled with this Proclamation in their particular
 kirks, from that honor which we ow unto authority, as the ordinance
 of God, & from the natural & loyal affection which we Bear unto our
 K & dread Sovereigne; born & baptised amongst us & from our hearts
 grieved that first his sacred eares should be so far possessed, & next his
 royal Name so far abused by wicked men; as to receive & give way to

so many absurd and incredible false Calumnies against a whole nation ; his owne native Country and Kingdome: It is too manifest how extremely pernicious, and damnable are calumnies, especially universall tones of this kinde, and therefore to repressse them, ought not any law or ordinance be spared, that may serue the purpose, from that loue which is due from us unto them, to whom in uery many respects, and by many strong bands naturall, civill, and spirituall, we are sibber and more nearly joynd then to any Nation or people on the earth, we are heartily sorie that their Kirks and hearing are taken up with such discourses, and would wonder at their credulity, if they should beleevd them, yet because speeches may be the seminaries of sedition, even amongst Brethren, who are at greatest distance when they haue once begun to divide and descord, we must intreat (if with so wise a Nation there be any need of intreaty) that they will not upon any declaration which they haue heard, be suddenly stirred to attempts against us to our mutuall hurt, or with a golden Hooke to catch so small commodities, as may be hoped for in such a warre, and by so doing, make both Nations a mocking to strangers, and this Yland which hath bene blessed with so long a peace, to be a field of blood, and a prey of our common enemies, who now for many yeares haue been looking vpon us with an euill eye, and are still waiting for an euill houre that when they heare of any of our preparations for defence, or of any of actions which to us are so necessarie, that without them our defence is impossible ; and wherein there is no wrong done, or intended against them, they will judge charitably of us, and of our doings in such an exigent and extremity, as this is, and that they will wisely and Christianly, supposing our case to be their owne, make use of that common rule of equity, *whatsoever ye would that others do to you, do ye even so to them.*

That hereafter, reports and declarations made against us by our enemies, be not suddenly beleevd; since the authors from the conscience of their owne deceitfull dealing, publishing them amongst the *English* onely, who cannot controule the vnt ruth of them, and keep them vp from the knowledge of this Kingdome, where they cannot abide the common light and tryall.

Every one of the Commons knowing their forgery and falshood. And when any of them happen to come to our hands, the difficulty and dan-

danger is so great in carrying our answer, and the true information, as matters now stand, unto their Knowledge. And that they will at last, both poure prayers to GOD and their supplications to the King in our behalfe, and if need be, use their power for our lawfull defence against merce-naries and wicked men the sonnes of Beliall.

Are we not their owne Breathren, their owne flesh and bone? Are we not all under one rooſe, in one and the ſame ſhip, and members of one body? Their Religious progenitours at the time of reformation vouchsafed us their helpe and assistance for establishing the reformed religion, neither haue we ſo euill deſerued, nor are they ſo farree degenerated, as that we haue reaſon to feare, that we ſhall be deſerred by them at this time, the cauſe being the ſame, the cauſe not much different and the perſons onely changed: Our ſaluation is common. Let us together earnestly contend for our faith which was once deliuered to the ſaints, that mercy peace, and loue may bee multiplied upon us.

Conſidering alſo how farre our late actions againſt the perſons of our greateſt enemies and chiefe ſtrengths of the Kingdome, as of the caſtle of *Edinburgh, &c.* Are ſubject to the obliques of ſuch, as haue to the worſt ſence wreſted all our former counſels and neceſſary conſiderations, and may be miſtaken by our friends, who looked at a great diſtance, cannot well perceiue the ripeneſſe of the occaſion and opportunity of our doing, we iudged it neceſſary for ſilencing the one, and for ſatiſſying the other, to make knowne to all, how wee were driven to this by the preſent exigence of our affaires for our vnlawfull and neceſſary defence.

It cannot bee unknowne to all the ſubjects of this kingdome, what haue bene the terrours and threatnings of diuerſe Proclamations at ſome, as of that, Iuly, 4. and of another December, 12. And to many it is knowne what miſſiues haue bene directed to the Nobles and Gentlemen of *England*, for attending the Royall Banner at *York* April, 1. and what Proclamations haue bene made in *England*, both at the date January 29. and aboue al the laſt declaration February 27. condemning our royall proceedings, our humble ſupplifications, our ſmall Proteſtations, our true and modeſt informations, and our verie petitions (after we haue aſſured GOD ſo many times and ſo ſolemnlie

on the contrary) as false and traitorous, our selves as rebels and traitours, and therefore denouncing warre in the most hostile manner against us.

We are not ignorant what letters haue been sent to some of our cold friends, to excite them, and some of our professed enemies, to embolden and strengthen them against us, with monies and munition, and with directions and order for the waies of their combination and running together with their forces, and on the other side, of the promises and bold undertakings, of our disaffected countrey some at court and others at home, to make up armies of so many thousands in the North and South parts of the kingdome, for environing us on all sides. The *Scottish* Counceloures, Nobles, and Gentlemen about the Court are made to subscribe to the Kings Covenant with this addition : That they shall not acknowledge the late generall Assembly, that they shall not adhere to the late Couenant, and band sworn and subscribed by us : And that they shall oppose against us to the best of their power as they shall be directed by his Majesties command, According to these warnings and preparation, the Kings household hath entred on their journey, Monday last *March. 19.* The King himself taketh post Wednesday next *March 27.* Intending on the third day to be at *Torke* or *New-Castle*, to march forward with his forces.

The *Scottish* Noble-men appoiated to come home, accompanied with skilled commanders to draw together their friends and followers, to put them in order, and under their generall the *Marquesse of Hamilton*, to joyne with our forraine enemies, attended the Kings Majesty. The Earle of *Lindsey* goeth to sea with 17. of the Kings great Ships furnished with three thousand Souldiers, to come in their expedition to such places of this Kingdome, as their commission, when it is vnsaled, shall command them. Six hundred horse-men are to be sent presently towards *Scotland*, to infest the borders, our enemies at home are waiting for their coming, our excommunicate Prelates and their adherants are fled to *England*, the lands and estates of Nobles and of chiefe Barrones and Burgesies, who haue joyned in this cause, are signed as a spoyle to be parted amongst our enemies.

While matters stand thus, and the maine confidence of our aduersary party and pursuers is placed in our deuisions, in the power of some

bits and others of note amongst our selves, and in some places which are appointed to be strengths for defence of Kingdome against foreign invasion (as is at length cleared in our Protestation) especially the castle of *Edinburgh*, a chiefe member of our incorporation and the place of our meetings, there was no time for longer delay, but in this extremitie we must either doe or dye either defend our selves or come in the reverence of our enemies, whose mercies are cruell. And therefore such dispatch, as yee haue heard, in matters necessarily serving for our defence, hath beene vsed in *Edinburgh* and in other parts of the land.

Where this worke will end, the Lord whose worke it is, and who hath led us so farre on, bee knoweth; and as we resolve to stay where we finde not his presence going with us: So we are able to iustifie what we haue now designed and done, to the consciences of all men: Shall defence be necessary, and shall the necessary meanes, without which there can be no defence, be judged vnlawfull? May we not prevent the blow as lawfully, as repell it? Is not the taking of the weapons out of the hands of our boasting enemies, and the apprehending of such as draw the Kings Majesty to see hard courtes against his subjects, as lawfull, as the defensiu waire it selfe, and is it not more safe both for the King and Kingdome, then to take them in battell.

The law both naturall and civill teacheth, that *ad defensionem sufficit, quod precedat offensa, vel iustus timor offensa, nec debet qui expectare primum ictum: melius enim iura intacta servare, quam post vulneratam causam remedium quaerere. Quando praecedunt signa & alius manifesta offensionis, & quando aliter nosmet tueri non possumus, tum inculpata ac necessaria dicitur tutela, ac in dubio insultat quicquid facit in incontinenti praesumitur ad sui defensionem facere.*

It is enough for defence that offer of offence, or just feare of offence goe before. All our reasons for lawfull defence and for guarding the Castle of *Edinburgh*, militate for us in the surprisall thereof in this case and at this time. this necessary prevention was the practise of *France*, of *Holland*, of *Germany*, and of our owne nation, when for defence of their Religion or liberties they took armes, which they offered alwaies to lay down how soon they should be secured: Like as we declare at this time, that we take not armes for invasion, nor for alteration of civil government, nor for wronging any mans person, or to possesse what belongeth to any man but for the defence of our religion, liberties & lives.

That even when we hold our sword in our one hand, we will present our humble supplication to his sacred Majesty with the other, that how soon our supplication is granted, our selves secured and the peace of the Kirk and Kingdom settled, wee shall suffer our Swords to fall from us, shall leave our power unperformed for perfect pacification, and shall vow to live and dye in obedience to his Majesties lawes, and maintenance of his Majesties Royall person and authority, which we heartily wish and earnestly pray that GOD would incline his Majesty to heare, before matters be disordered and the rupture become uncurable.

Revised according to the ordinance of the generall Assembly, by Mr. Mr. A. Lochnan Chakelero.

Edin: 22: of

March. 1669:

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